5: Bancroft H-4 (no date) 1883 Plateau

251 is also pulverized between two stones and packed in baskets lined with fish-skin. Here, as on the coast, the heads and offal only are eaten during the fishing-season.
252 The Walla Wallas are said usually to eat fish without
262 cooking. Roots, mosses, and such berries as are preserved, are usually kept in cakes, which for eating are moistened, mixed in various proportions and cooked, or eaten without preparation. To make the cakes simply drying, pulverizing, moistening, and sun-drying usually suffice; but camas and pine-moss are baked or fermented for several days in an underground kiln by means of hot stones, coming out in the form of a dark gluey paste of the proper consistency for moulding. Many of these powdered roots may be preserved for years without injury. Boiling by means of hot stones and roasting on sharp sticks fixed in the ground near the fire, are the
264 universal methods of cooking. No mention is made of peculiar customs in eating; to eat often and much is the aim; the style of serving is a secondary consideration.[166]
000 Life with all these nations is but a struggle for food,

252 [166] At the Dalles 'during the fishing season, the Indians live entirely on
262 the heads, hearts and offal of the salmon, which they string on sticks, and roast over a small fire.' Besides pine-moss, the Okanagans use the seed of the balsam oriza pounded into meal, called *mielilo*. 'To this is added the *sifflours*.' Berries made into cakes by the Nez Percés. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 410, 462, 494. Quamash, 'eaten either in its natural state, or boiled into a kind of soup, or made into a cake, which is then called pasheco.' *Lewis and Clarke's Trav.*, pp. 330, 353, 365, 369. Women's headdress serves the Flatheads for cooking, etc. *De Smet, Voy.*, pp. 47, 193–9; *Id., Missions de l'Orégon*, pp. 75–6. 'The dog's tongue is the only dish-cloth
264 known' to the Okanagans. Pine-moss cooked, or *squill-ape*, will keep for years. 'At their meals they generally eat separately and in succession—man, woman and child.' *Ross' Adven.*, pp. 132–3, 295, 317–18. 'Most of their food is roasted, and they excel in roasting fish.' *Parker's Explor. Tour.*, pp. 231, 107. 'Pine moss, which they boil till it is reduced to a sort of glue or black paste, of a sufficient consistence to take the form of biscuit.' *Franchère's Nar.*, p. 279. Couse tastes like parsnips, is dried and pulverized, and sometimes boiled with meat. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 656. Root bread on the Clearwater tastes like that made of pumpkins. *Gass' Jour.*, pp. 203–3. Kamas after coming from the kiln is 'made into large cakes, by being mashed, and pressed together, and slightly baked in the sun.' White-root, pulverized with stones, moistened and sun-baked, tastes not unlike stale biscuits. *Townsend's Nar.*, pp. 126–7. Camas and sun-flower seed mixed with salmon-heads caused in the eater great distension of the stomach. *Remy and Brenchley's Jour.*, vol. ii., pp. 509–11. *Souvie*, is the name of the mixture last named, among the Cayuses. *Coke's Rocky Mts.*, p. 310; *Ind. Life*, p. 41; *Stuart's Montana*, pp. 57–8; *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., p. 34; *Kane's Wand.*, pp. 272–3; *Ind. Aff. Rept.*, 1854, pp. 214–15.